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THE
MYTHOLOGIC CHRIST,
OR
CHRISTIANITY AS IT IS.

PRINTED FOR
P. FENELON METHROSE, JR.
John F. Fenelon

NEW YORK

1881.

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Sleeper, John Fremont

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To that World of Nature's from which Thoughts spring
I thus return them.

Gopi
Julia B. Steffen
Jan. 2, 1941

THE SILENCE OF HISTORY'S COETANEOUS TONGUE.

Nearly nineteen obscuring centuries ago, in the haughtiest years of imperial Rome then radiant in the effulgence of a near-to-zenith glory soon destined to decline amid the obnubilations of ignominy and ill-fame; in the palmy days when the all-powerful scepter of the conquering Cæsars so awed the greater portion of the then known world as to close the doors of the Temple of Janus in unusual Peace: we are told that a Man, a Son of God, a man God, Ghost and himself in the same body; entered this world from a virgin's womb (miraculously impregnated by the Almighty) for the self-avowed and remarkable purpose of assuming and expiating the God-inflicted-and implanted sins of humankind.

Not by Tradition's oft confusing tongue are the legends told to us of this wondrous birth, this heaven-born mission, this Triad-Man. Not by History's more veritable pages; by the hieroglyph graven on the pillar of stone, or the cuneiform character sun-baked in the tile of clay.

But by the strange, incredible, conflicting we-know-not-what writings (?) of a quartet of men said to be contemporaneous with and disciples of the "divine one;" men who themselves stand dimly forth like pale unrealities against a featureless background of chill and repellant mysticism warmed not into attractive beauty by Truth's artist touch. Men without historians, biographers, or delineators extant in their own reputed century—whose original manuscripts cannot be found—who left no traces (earnest, peripatetic teachers though their gospels say) of their enthusiast personalities in an observant and satiric age when JUVENAL could deal a stroke with wit's keen stylus at glutton Pollio and MARTIAL launch the dart of pointed epigram at one so

trivial as drunken Fuscus—who, otherwise, seem to have lived and died “Unwept, unhonored and unsung.”

The writings fathered on these unsubstantial four present a weird symposium of miracle-laden legends concerning “Christ;” preposterous tales which Countess d’Aunoy or Rudolph Raspe might have fitly told; narrations which any intelligent and educated youth whose mental vision is not blasted by Religion’s evil eye—whose reason-seat remains undrugged by Faith’s narcotic draught—would at once reject, even as Atahualpa cast down the voiceless Bible, with contemptuous unbelief; dissonant stories and sermons on a ludicrous par with the dateless, fragmentary and irreconcilable Acts of the Apostles.

These Christ-recording four: Matthew, Mark, Luke and John; apocryphal themselves—yet accepted by the priests as veritable historians of the doings of Jesus Christ! have had woven for them under the dubious glamor of their phantom unsubstantiality a wandering, intricate, fantastical web of Hindu, Chaldee and Grecian mythologic lore, artfully retouched to snare the fancy of the votaries of a new cult on whom a crafty clergy dared not impose too much of novelty in the maze of change,

Hearken to the story that to us is told! Marvellously born, unpretentiously reared in recurring peril for nearly thirty years, a Messiah appears in the narrow limits of unimportant Palestine, to fulfil a predestined and universal mission. He performs miracle after miracle, cures the incurable, re-animates the dead, satiates the hunger of thousands with what can be carried in the hands of a single man, controverts and controls the elements, and falling at last a victim to the unbelief and intolerance of the Roman government in Jerusalem through the foretold treachery of a false disciple is ignominiously crucified between two malefactors, arises in mortal semblance from the grave and in spectacular sequence to a laconic peroration ascends “to the heaven from whence he came.”

Thus (briefly) runs the tale! Incredible as it is, how much

more unbelievable is it rendered by the contradictory relations of the four haloed chroniclers credited with having garnered up the sayings and doings of their "Master," and what are our reflections when—on attentively examining these "infallible Gospels" thus bequeathed to us—we find a bewildering tangle of 460 visible errors, antagonisms and absolute contradictions of what was said to have taken place in the various scenes and localities where the wonderful Jesus posed as principal actor; with, perhaps, many more to be sifted out—an excellent exercise for the understanding and a surpassing exorcisor of the Christian and kindred superstitions that may have gained Thought-enfeebling ascendancy over the human intellect,

Where are the proofs of Christ's existence? Where!

When Jesus was said to be astonishing and convulsing the little Judea in the Roman province of Palestine, JUSTUS the historian and PHILO the prolific religious writer lived not far away. But JUSTUS wrote not one word about the marvels wrought in his days else PHOTIUS would have acquainted us with the fact; and PHILO, erudite and verbose,—Philo of the "logos" who was the author of such a work as "De Vita Contemplata"—and who ~~was~~ born some 20 years before Christ, keeps dreary silence as to the marvels and the Man!

But PHILO's work, above quoted, is NOT mute on another and most illuminating (and, up to now, ignored) subject: that a religious sect having the tenets, rites, priests and churches of the Christians existed in Egypt long before the Christ was born! Here I cannot neglect answering a very gross misrepresentation as to the "De Vita" made in "Chambers' Lib. of Universal Knowl. (v. 539.) just published: that the work was "written about three centuries after Philo's death [A.D. 50?] by a Christian monk as a panegyric on ascetic monachism!" "Quod Omnis" and Josephus' "Antiquities" are also doubted and—afterwards referred to!

There is no reason to disbelieve Josephus' clear account, [see "Antiq." xv, 10, xviii. 3.] Pliny (Nat. Hist. v. 17.) refers to the Essenes, Solinus corroborates Philo, "Matthew" xviii

15. acknowledges a pre-existent Church, "John" chronicles dissension in it (Jl. 10.) and "Luke" at the beginning of the prelude to his Synoptic confesses his Gospel was made from what "many had taken in hand to set forth in order."

Eusebius (staunch, unscrupulous defender of the faith!) who was born in the 3rd., and wrote in the early part of the 4th., century accepts and quotes "De Vita" (bk. II. ch. 16.) "Christians were the ancient Therapeutae and our Gospels were of their writing." (II. 17.) "Therapeut" is the Greek for the Egyptian "Essenes," each means: one who heals. Abulfarajus in his "Magazine of Mysteries" ascribes it to Philo; Ritschl proves that it was composed in the reign of Augustus, [B. C. 43 to A. D. 14] ("Histoire des Juifs," II. ch. 20.) Mosheim does not doubt its authorship ("Eccles. Hist." I. 195, et seq., see also 1 and 87) and neither do Yonge, Petersen and many other Christian scholars. Therefore, a falsifier like the editor of Chambers' article may well go hide his diminished head!

Now bring we Josephus, Wilhelm Governor of Gallilee and chief of Jewish historians, upon the stand. What is his testimony? A ruler, a writer, a keen observer, born but a year or two after the alleged crucifixion—one whose nearly all-seeing eye and mind comprehended almost everything of the slightest consequence appertaining to men, manners, thought, or things we can imagine to have taken place in Palestine in 70 years record of doings there; giving an entire page to the misdeeds of some insignificant rogue—not a word has he to say of Christ the Sword-Bringer; Christ the Wonder-Worker; Christ the Apotheosized, Herod-victim, whose passing evoked the darkness of night and the tremors of earth and whose disciples spread everywhere with the zeal of enthusiasts the creed of the "Master?"

I say "not one word" because the three passages met with in "Antiquities" today were not in the original edition of the work. Consider that in bk. xviii. ch. 8. § 3: it is a brief, abruptly-occurring history of Jesus; "A wise man if it be right to call him a man" who "was Christ." Orthodox Jo-

sephus acknowledging Jesus! The mind of man, potent to penetrate into the motives and artifices of his designing fellows, may readily detect the outrageous forgery there crudely perpetrated. Warburton, Faber, Gibbon, Farrar, others—all exclaim “Interpolation!” they could not be honest and do less. Why, during two centuries and more of learned research and fierce debate, are the most pious, the more renowned, the mass of the erudite, of the CHRISTIAN scholars interested in confirming this so-called testimony of the “Livy of the Jews,” forced to reject—nay, to destroy it? Scaliger, Gronovius, Heinsius, Ittigius, Blondel, E. and D. Reuss, Bradley, et al. (I have counted 108 of them) what an array of names could be martialled on this page! why do they all refuse to accept a passage invaluable, were it but authenticated, to their Church? Because not one of more than two dozen Fathers of the 1st. 2nd. and 3rd. centuries (up to the time of Eusebius) refers to this pregnant passage although they knew of, and many quoted from, the works of Josephus. The zealous Origen, the bigoted Tertullian, the enthusiast Justin Martyr—establishing the Faith, arguing down heresy—avail themselves not of a resistless weapon! it is left for the artful and unscrupulous Eusebius to FORGE and turn against his skeptic foes. Read in “Hist. Eccles’t. Lib.” i. ch. 11, of his joy at the “discovery!”

It is Faber who intimates that Eusebius was the forger.

The devout Lardner advanced nine reasons for rejecting the passage; among them: “It interrupts the narrative” (§2 connects perfectly with §4); “The language is quite christian,” (especially for a Jew so orthodox as Josephus—A believer in the faith of Moses and Abraham if there ever was a true one, yet there made to contradict his known professions!); “Crysostom, Photius [and others] do not quote it”

The Rev. H. Giles says: “The passage is an ill set jewel contrasting inharmoniously with all around.” (Christ. Records.) How gladly would Origen, had the gem been set in his era, have flashed its rays in the eyes of Celsus (Contra Celsus.)

The fact remains: that a more stupid, bungling attempt

(notwithstanding Gibbon) to impose this interpolation of some criminal christian upon us for the true text of Josephus cannot be conceived! It is the mountain of prolixity and consistency laboring to give birth to a mouse of brevity and irrelevancy. Maladroitly sandwiched in between §2, which describes a bloody revolution, and §4, properly following §2 with an account of "another sad calamity" it can only serve to awaken contempt and pity for the nameless trickster.

The second passage occurs in bk. xx. ch. 9. §1 "James the brother of Jesus who was called Christ;" but the last four words of this are admitted to be interpolated, and as to all the others, deprived of these they have no significance, the name Jesus being of very frequent occurrence among Jews as may be seen by anyone who looks through the books of Josephus. So we find here the work of another christian hand whose cunning hath over-reached itself!

The third passage, merely concerning John the Baptist, is conceded to be as false as the two before-mentioned. In it we are informed that Herod has John executed at Macherus a place not under his rule and situated in Arabia Petræ! the disposition of the article is chronologically irreconcilable and the entire tale is at variance with the beliefs and doings of the age it is referred to, besides being incompatible with what the bible portrays of the evangelist and the historian relates of the tetrarch.

Tacitus, author of the elegantly written "Annales" (A D 107 ?) comes next under consideration. Of his work but one MS, and that a copy reputed to have been made in the 8th. century, is extant, In bk. xv. §54. of this copy Tacitus is made to tell us of "a people who were abhorred for their crimes" "upon whom Nero inflicted exquisite punishment" who were "filthy enemies of mankind" "commonly known by the name of Christians" [an enviable characterization! doubtless introduced to lend substantiation to the forged entry] "They had their name from Christus who, in Tiberias' reign, was put to death as a criminal by Pontius Pilate, procurator." The torture and death of Christians for burning

Rome are enumerated—I ask anyone to read Tacitus from cover to cover and then answer this question: Is it likely that such a morbid, contrary-to-style narration could form part of the true text of that historian?

Not a Father of the Church quotes the article—not Origen; not even Tertullian who had read Tacitus. Nor Eusebius nor Clement, laborious collators of all then-known allusions to Christ. And the falsity of this article is further proven by its location of Nero in a city wherein the subsequent text unmistakably shows he was not—by its vilification of his character who is exonerated directly by Melito (Apol. to Antoninus) and indirectly by the Scriptures (I Peter iii. 15) and by its controversion of Seutonius who uncompromisingly states that that emperor never sacrificed the lives of human beings in public entertainments. As the entire relation stands discordant and alone amid the polished text of a refined historian whose taste revolted at tracing sanguinary pictures with his stylus, we must simply infer in this one copy of a copy made six centuries after the era of the author of the original and remaining in the possession of a Venetian Christian, unquoted by christians for 1400 years; the commission of forgery where forgery was easy.

Next, chronologically, we have Seutonius (115 A D) relate in his "Life of Nero" "A race of men of a new and maleficient superstition, called Christians, were afflicted with punishment" and in that of "Claudius:" "The Jews who, urged by Chresto, were riotous when expelled from Rome." So! Christ came to Rome after his resurrection to incite sedition there! I need say no more, except to remark (en passant) that "Chresto" was probably a corruption of "Chrestus," old Greek for "good" and none of the Fathers pretends that the word "Christian" was derived in any way from Christ (consult Clement, Theophilus, Tertullian and Martyr.)

Then Pliny Jr, in a letter to Trajan (Plin. Epist. lxx. ch 10, let. 97) relates how he persecuted all ranks and ages of a sect professing chastity and integrity and tortured two women! Under mild Trajan—tolerant Rome! Mishandling women!

Not an inquiry into the Jesus announced as their originator: into his supernatural source; his life; his mysterious doings; his spectacular death! Only "Christo," who might have been Chrishna, Apollo—who knows what else? Gibbon comments on this letter, which is present in but one M S of Pliny: "A very curious epistle!" Amen!

Of the same kidney is the letter of Tiberias, addressed to Trajan (Cotel. Patr. Apost. ii. 182.) wherein the writer tells about the destruction of christians according to the orders of his Imperial master.

Forgeries all! born of a barbaric, ignorant age when such villanies were trifling in view of the robbery, lust and murder then appallingly rife and rampant. Valueless, as evidences of Jesus! Omnipotent Rome, ever intimately weaving together the many threads of her web of empire—ever minutely informed as to all occurrences however seemingly trivial, by innumerable reports emanating from the officials of each component part—ever watchful, repressive, stern; though tolerant and just—presents not one authentic record relating to this "Son of God" who was convulsing Judea and Gallilee, attracting the notice of Herod and arousing the indignation of the high priests! Not one edict against his active and fanatic followers in Palestine! Roman law ignored? Roman discipline subverted? Roman officials indifferent? No! Persecution was nil. Not a line of the *Corpus Juris* hurls denunciation or doom at the christian. Even of the early Fathers, Tertullian alone says: "Nero was the first to use the sanguinary sword of the emperors against the arising sect in Rome . . . Name an Emperor of understanding down to this reign [Severus] who has persecuted the Christians" (*Apologia*, ch. v.) Against him we can oppose Melito: "Persecution which was never done against the pious before" (*Apol. to Antoninus*) and Paul, whose alleged speech and unmolested doings in Nero's time, should be read by everyone (*Acts*, xxviii. 31. *Rom.* xiii. 3.)

Dismiss we now, briefly, the epistle of Adrian to Servian (A.D. 134) mentioning christian bishops and presbyters: the

allusion of Antoninus (Meditations, bk. xi) to a "strength of soul superior to all constancy" (the Christian's); and the "evidence" of Lucian, that: "He whom the Christians adore was a Spirit crucified" (Perigrenus) and that "The father, son and spirit are 3 in 1 and 1 in 3" (Philopatris). For it profits us not to seriously take up what the Church's wisdom casts hopelessly aside! We have reached the end of pagan "evidence"—such as it has been made to be!

Formidably arrayed against these the forged, the false, the doubtful—we find the mute impressiveness, the significant silence, of Plutarch in his essays on Egyptian-Sun Worship and in his numerous and prolix biographies: the enlightening ignorance of Seneca, who, evolving the theory of "The Perfect Man" a being who appears, suffers and dies; and for mankind, neither mentions Christ, disciples, nor Testament; referring to the Jews, however—as "an accursed race!"

Silent, also, is Martial who disdained not to strike with the keen edge of epigram the mediocre of his times: and Juvenal biting with satiric venom even those of obscurer origin, and refined Persius and half-serious Lucian, writers in like vein. Of geographers: the observant Pausanias, the obscure Ptolemy, the original Mela, and the voluminous Strabo—of historians: impartial Arrian, diffuse Ælian, terse Tyrtas, erudite Dio Cassius, lucid Appian, vague Justin, warlike Patereulus and inaccurate Curtius—of philosophers: imposing Lærtius, sapient Pliny senior, and moral Epictetus—of poets tragic Æsopus, obscene Petronius, ambitious Statius, affected Silius, declamatory Caius Flaccus and the two inconsistent Lucans—and of teachers: eloquent Quintillian, sophistical Celsus and travelled Apollonius of Tyana—not one breathes so much as the name of Jesus the Christ! Theon, Phlegon, Longinus and Dio Prusius remain as uncommunicative on the interesting subject as the rest.

Lastly: the Catacombs, said to have been the "dear abode," the solemn refuge of the savagely hunted adherents of Christ.

Disregarding the assured fact that we cannot date their

construction further back than 125 A. D.—it is impossible to point to one veritable trace of anything relating to Christ on their vast interiors. In vain all the artifice, conjecture and holy zeal of antiquarian and of scholarly resource—all has been impotent to torture out of gravured, scrawled, or painted epitaph; emblematic picture-tracing: or obscurely written phrase, along 800 miles of passages, a single, brief, unequivocal word or sign announcing Christian presence there during those fateful 1st. and 2nd. centuries.

Not even the mark of the cross (a sign not of Christ's followers alone but of the Assyrians, the Phallists, the Aztecs, the Druids and the Serapians as well) appears therein—De Rossi's imaginings have been easily disproved by his more analytic christian brethren; he, himself, admits by implication, the feeble grounds on which he bases his opinions.

The particular inscription he built so much upon has been relegated to the early part of the 2nd. century and, like the even more indefinable one "discovered" by Beck, utterly fails to meet the requirements of Christian critics.

Enough! As we have now seen: History, Philosophy Science, Law and Poetry are eloquently dumb and theirs are the creating tongues that give the substance and the life to what is without them but a phantom or a shadow,

II.

THE GOSPELS AND THEIR OBSCURE DERIVATION.

Who and what, then, is alleged to tell us of a Christ and his teachings? The Apostles through the media of the inspired Gospels! What are these Gospels? Who are these Apostles? Can both withstand the arc-light of Scientific Reason shining vividly on the vaunted sentences of the one and the saintly persons of the other? Let us see!

If you, my reader, were consulting a work of reference on

an important subject—a recipe; a point of law; a disease—would you not naturally wish to know the author's name, something of his life, a little concerning his reliability, before you unreservedly accepted the statements he put forth? How much more essential that you should have this information when you sincerely believe the subject of such moment as to decide or dominate your future.

But no one can tell you who were the authors of the Gospels. The names Matthew, Mark, Luke and John are as uninforming as any pseudonym met with in modern newspaper articles, the Church alone has attached these names to what are hopelessly anonymous documents.

The Rev. H. Giles (*Christ's Records of Thought*, 71.) was the first to show that Justyn Martyr though striving to establish Christ's divinity and liberally quoting from the Apocrypha but presenting NOT ONE extract from the four Gospels, did not record the names of any of the evangelical quartet.

All the painstaking search of Christian theologians anxious to clutch at the tiniest straw of reality has failed in its purpose—not an apostle assumes the flesh of substance! not a trace of them or of "their gospels" appears for 150 years after "Christ's death!" The Early Fathers (of whom indeed no one can be sure—they having been selected out of 60 or 70 of the 1st. century, knew naught of any. Davidson (*Canon of Bible*, 122.) has to acknowledge that Papias "neither wanted" "nor knew of the existence of, inspired gospels."

Of the four crumbling Gospel pillars on which the shapeless structure of Christianity insecurely rests, there are no original manuscripts. Only COPIES dating at the earliest from the 4th century. These are the Codex Bezae, found in Lyons, in 1562, the Codex Vaticanus and the Codex Sinai, all sadly at variance with those of later production. But they are not exceptions in this respect. Far from being so! The various readings of the Bible could scarcely be detailed in a small volume: there are not only more than 1000 different TEXTS, but also 130,000 varied READINGS of the New Testament. How correct, then, are the few ancient copies?

We do not know when, where, how, or by whom these old COPIES were written! How valuable a SCRIBE'S COPY would be as evidence in one of our courts of law today! And when we further learn: 1 That there was a collection of 42 or 43 additional gospels called Apocrypha, even more fanatical and contradictory than the revered four, that Holy Church, herself, has saved us the trouble of confuting by long ago repudiating them by a convenient little "miracle" wrought during the seance of the Laodicean Council (A. D. 360)

2 That the Early Fathers held these in as high esteem as the Church now does the four it continues to accept. 3 That the Apocrypha preceded the other gospels,—Bauer's belief is that they were written in the 2nd century. 4 That in 506 all the gospels were revised—even Dr Lardner admits that the canon was still unsettled in the middle of the 6th. century (Eccles. Hist. iii. 55 et seq.) 5 That Origen acknowledges emendations and CORRECTIONS were made by him without any M. S. authority whatever. 6 That the Fathers subsequent to the five earlier were at variance with each other. 7 That they were bitterly bigoted and violently partizan, as the fervid zeal with which they sought to annihilate the infidels Celsus, Tryphon and Porphyry (thereby only rendering the three immortal) in which attempt Truth received scant attention and, as Scaliger says: "Anything was introduced into the Scriptures that would serve their purpose;" sufficiently demonstrates. 8 That the Council of Trent in 1545 was the first to eternally damn the souls of all who contumaciously refused to accept the Scriptures as an entity; 15 centuries having been occupied by Man in deciding to his Church's satisfaction what was the real (?) word of God! for prior doubt of which he had made thousands in this world suffer the torments of the damned already. 9 That the numbers of Epistles, Acts and Gospels circulating during some centuries "after Christ" from which amid much truly christian rancour and disputation, 27 were winnowed out—perhaps Paul's among the first—collection after collection was aggressively made: Marcion in 150 aggregating about ten

of them and one unknown gospel of Christ, as of HUMAN origin, discrediting Paul's gospel; Irenaeus. (A. D. 200; got together 23 books one of which is now rejected,) and was foremost to allude to the synoptics. Theophilus having touched upon the book of John; and Origen in 230-240, collected, it is said, a large number from which the Church cast out six; when we realize all this, in what light do the gospels begin to appear to us?

But more remains to be told. Hear Epiphaneus ask himself: "Were the Gospels drawn from the same fountain-head?" (On Heresy, li. 6.) and Bishop Faustus exclaim: "It is a fact that the Scriptures were not writings by Christ nor were they written by his apostles, but long subsequent to their time . . . by unknown men who bestowed the names of the apostles upon these books and set forth that these with their errors and falsehoods were written according to them; fearing that they [the writers] should incur suspicion of writing that of what they knew little or nothing." (Argument with St Augustine, ii. ch. I-2, xxxiii. ch. 3.)

We do not have to accept the bishop's word for this, we need but turn to Luke (whose gospel some have ascribed to Paul) to find that worthy admitting in the prelude (absent in some of the early M S) that his gospel is only a compilation: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us . . . Even as they delivered them to us."

Let me remark here that the only Theophilus of note unto whom "Luke" could have addressed this was he of Antioch a personage who lived in the last half of THE 2ND CENTURY!

None of the four apostles has obliged us with his age, birth-place, patronymic—or, in short, anything leading lucidly to so his identification—of this more anon.

St Jerome went so far as to admit that even the name of the translator who presented us with the Greek rendering of the lost original text of Matthew is unknown! Causing Michaelis to confess that divine inspiration cannot attach to such a production, and forcing even Davidson to relin-

quish all attempts to trace the authorship to Matthew (Int. to New Test. 72.) Strauss (Leben Jesu, 51.) also points to the manifest compilation of "Mark" which, says Davidson, (loc. cit.) is likewise an anonymous production.

John remains—but John soon falls to the ground. A little reflection quickly tells us that it is extremely improbable that a rough, uncultured fisherman such as the comparatively erudite "John" is said to have been, could have written a gospel—John the proletariat Jew of Bethsaida metamorphosed into John the pretentious evangelist, knew not where his native town was located! John the Apostle (say his brethren) was eye-witness to scenes in the life of Christ which John the Gospel-composer never saw! Of John the Baptist: naught is there to tell! Even the much-paraded melodramatic account of his Salome-cursed career given in Josephus (Antiquities, ch. v. §2.) is plainly visible as a crude interpolation to anyone who reads §1 and then §3.

Matthew (xiv. 11) and Mark (vi. 28) wholly disagree with what Josephus' text has been forged into relating about the death of John. Luke, mentioning little that John dwells upon, tells us his little gospel includes all that Jesus ever did and taught—contra John who affirms that the world itself could not contain the books narrating them, and who never alludes to the sensuous Salome in any way, either to "point a moral or adorn a tale."

Hilgenfeld has given up all claims but those of Mark as hopeless; while Bauer, Davidson, De Witte, Ewald, Eichhorn, Geisseler, Michelet, Scheurer, Strauss and others—all moderns; all scholars; all theologians; all CHRISTIANS—go farther still and agree with frank old bishop Faustus.

Some compared parts of the Gospels so agree as to induce us to believe these productions were copied from each other; portions are just sufficiently accordant as to suggest a suspicion of inscription from oral tradition; while yet others are so variant as to instantly preclude the acceptance of any such preposterous suggestion. Taking into consideration the woful blunders, the jarring maxims, the gross ignorance

of Nature's unalterable workings, the teeming miracles so characteristic of the ridiculous writings of the 2nd century Fathers; the allusions to "The Church" and other results of what could only proceed from gradual growth during centuries and not in an Aladdin-palace-interval such as was the brief period of Christ's ministry; and, last but not least of all, the incongruities so conspicuously manifest in these "infallible writings" and we have no alternative but to emphatically pronounce the entire collection of them, FORGERIES.

Even the Creed is confused: undoubtedly born of Pagan parents (compare accounts of it to be found in the history of pre-Christian religions) we see it set forth by Irenæus as an offspring of his own (Against Heresies, iv. ch. 33-37.) and Tertullian also fathered it; in truth it has never known the want of FATHERS! Well might Celsus exclaim: "You confute yourselves by the evidence of your own writings!" (Origen v. Celsus, ii. §74.) No wonder they burned his works! No wonder Holy Church did its best to destroy all ancient learning painstakingly hoarded by the Pagans of yore. Too well the execrable institution succeeded. The immense libraries Egyptian, Grecian and Saracen had praiseworthy founded and the collections in the numerous public reading places of the Romans—all vanished in the infernal flames enkindled by the vandal knaves and bigots of the Catholic Church. I verily believe that some godly christian fanatic rather than the great Caliph Omar applied his cursed incendiary torch to what was the vast repository of the literature constituting Alexandria's then world-wide glory.

As to the Lord's Prayer: why 'tis in the "Talmud" of the Jews! As for the Doctrine of the Trinity: (another borrowing) no original text of the Bible presented such a statement, it was artfully inserted in "John" during Erasmus' time. And as for the Virgin: it required until the 5th. century for an Ecumenical Council to decide that she died (and was interred) in Ephesus—till A. D. 497 for pope Gelasius to deny her ascension—and till 847 for Leo IV to give the lie to Gelasius' bit of truth and confirm the legend!

The three "Acts" fare not a whit better when subjected to the touchstone of calm, unbiassed judgment—they represent the originations of one writer, whose ardent desire was to consolidate the dissonant factions of Holy Church. All are anonymous; all abound with inaccuracies, anachronisms and contradictions; and all glaringly exhibit apparently designed variations of text when placed in "deadly parallel with some of the Epistles.

Concerning the said "Epistles," likewise anonymous, Holy Church has been "set by the ears" for centuries. Irenæus and many of the Fathers rejected numbers of them (see Adam Smith's "Bible Dictionary") supposed to be of non-apostolic origin. Luther branded "James" as a liar! All these productions date from the middle of the 2nd century.

Certain of "Paul's Epistles" are now known to have been written long after that worthy must have died! He who—most Christian theologians admit—was the forger of II Thessalonians, blackens him who inscribed I Thessalonians with the same crime; and ear-marks of forgery are plainly visible on the pages of the Epistle to the Hebrews and of the Pastoral group. Only I. and II. Corinthians, Philemon, Romans and Gallatians have survived the critic lightning-strokes of centuries and remain tottering posing as mental offspring of "Paul—" Paul the visionist—Saul the seer—Paul steeped to the neck in Superstition's slough! Paul who knew no Virgin; who saw no Christ; who was blind to miracles; who believed not in a material resurrection; who says he drew his religion from no Christ, from no Gospels, but FROM THE LORD; and who upheld expedient lying! Of such stamp is "Paul—" christians are welcome to what remains of him!

Finally "Revelations" wild, uncertain, incoherent of contents—anonymous as all; accredited book of God—God who to be God must not be a thing but here and otherwise in the Bible is nade to be such as often as not; and who, if he is a thing, exists nowhere and is not—mute on all relating to Jesus: what can we do but stigmatize it in the words of old Bishop Dionysius as "void of reason and of title forged?"

III.

THE GOSPELS SUBJECTED TO THE TEST OF
CRITICAL JUDGMENT.

I shall divide my subject into four sections, entitled: The Birth and Infancy—The Mission—The Trial and Death—and The Aftermath—of Christ; requesting my reader to open his Bible and indulgently follow me step by step along the labyrinths of its perplexities, remembering that when Knowledge unbars the receptive portals of the Mind, Religion slips out at the opening—forever. In casting down the four great pillars of the Christian Temple, I shall seldom quote from INFIDEL books—for it is fitting that the scorpion which engendered the venom should perish by its own sting

§ 1. The Birth and Infancy of Christ.

Christians cannot tell us when their Jesus was born. John and Mark are silent. Matthew, ii 1, says: "In the days of Herod." Luke, ii 1-6, states: "When Cyrenius was governor" and Augustus taxed all the world. (there never was taxing or census of all the world at one time) A difference of a decade between these authorities of the orthodox christians as we find from Josephus and others when they enlarge upon the very trivial doings of the two rulers without making any mention of Christ. The great scholars of the Church vary from Luke's A. D. 7 to Usher's 4 B. C, Tertullian fixed it at 1 B. C. Chrysostom at 5 B. C. and many modern writers at 4 B. C. The month and the day are also uncertain; neither are recorded by the Evangelists. Paulinus says the birth occurred in March, Newcome says October, Clinton: the Spring, Larceur: the Fall, the Church of the East: January, the Church of Rome: December—Canon Farrar truly observes "Scarcely a month but has been fixed upon!"

A Gordian Knot indeed—but the Church cut what it could not unravel, and in the 4th. century selected the FEAST OF THE SUN'S BIRTHDAY a long-observed festival in old Pagan Rome, following the winter solstice and the licentious riot of the Saturnalia: Dec. 25th! How (greatly opposed to the conditions set forth in Luke ii 8—"Shepherds abiding in the

field" with flocks at night—this in MIDWINTER in Palestine!

Similar confusion attends on where the birth took place: Luke ii. 4. and Matthew ii. 1. say that it occurred in Bethlehem; yet all four gospels refer it to Nazareth (Mk. x. 47, xvi. 6. Mt. xxi 11. L. iv. 34, xviii. 37, xxiv. 19, and John, i. 46. and xix. 9.) Jesus, himself, is made to tell Paul, (Acts xxii. 8.) "I am Jesus of Nazareth." And many Jews would not acknowledge him as Christ because he was not of Bethlehem. (John vii. 41-43.) Notwithstanding all this it is now certain that Nazareth was not founded at the time of Christ's birth.

The prophecy in Micah, v. 2, of the birth in Bethlehem of "a Ruler in Israel" was twisted in Matthew, ii. 6, into fitting Christ's advent! But all Old Testament prophecies adapt themselves illy to Jesus; who could prove no royal lineage, was never leader of an army, caused not any tremors to the fixed dominion of unruffled Rome, and felt no priest's anointing oil exalt him to the foretold "Kingship of the Jews."

Therefore he was not The Messiah—not a true Christ—how then can there be CHRISTIANS? This Jesus was Man's son (Mark), God's son (Matthew), God himself (John). Ah! he was the fallible God and the infallible Man!! But—if the Holy Ghost was one mother and Mary Virgin another—he must have had two mothers? . . . Let us pause and ponder!

PARALLELS.

Matthew (usually).

John, who was Elias, is sent by God to announce Christ's mission. xi 10-14. God lives in darkness (I Kings viii 12, Psalms xcvi 2.) No mention of prophetic Simon, it is Joseph to whom the angel predicts of Mary's child, i 30. Joseph resided in Judea, i 20 ii 1, in Bethlehem, only visiting Nazareth, ii 5, 8 and 23. God's will respecting Jesus

Luke (and others).

John was not Elias iii (J. i 26). God dwells in light (Tim. vi 16. Mary is told by the angel of the Lord what her child will do i. 30,—yet wonders at the things Simon foretells of it, ii 25-33. Joseph resided in Galilee, i 26-27, ii 4, and he and his wife were citizens of Nazareth, i 26-27, ii 39. God's will as to Jesus was announced to Mary by angels, i 11 26,

Matthew (usually).
 was conveyed by dreams. i
 20, ii 13, 19, 22.

Not a genuine text in the Bible foretells the coming of Christ. The passages in Isaiah, vii 14 and ix 6, are inapplicable. Christian scholars concede that the first is a perversion of the text, rendering "girl" or "youthful woman" into "virgin;" also that this prophecy had been fulfilled in the time of Ahaz; as for the second: that it is an out-and-out forgery poorly done, Christ never having been Governor as foretold in Mat. ii 6. In i 22, 23, we are told of the bearing of Christ as the Emmanuel of Isaiah; who calls for Immanuel and says nothing of Jesus—the name really given i 21 to the child,

To prove the descent of Jesus from David, necessary to substantiate his title to a Messiahship; Matthew gives 28 generations from David, i 2 to 16, however he counts 42 afterwards from Abraham, i 17, leaving only 27 from David. He has 14 generations from the Captivity to David where there were but 13. See Matthew's mistakes: i 2-6 vs.

Luke (and others).
 ii 9, and we are told that the angel "came in to her"!! i 28. It is very likely that Mary embraced "Gabriel" rather than a "Holy Ghost!" Jesus says God was his father, Matthew says the Ghost was, Mary says Joseph was; and she ought to have known best were it not for the fact I intend to prove that baby Jesus sprang out of man's brain and not woman's womb: This saves Mary from having to pose as mother, daughter, wife and sister to Jesus! Hallam (Middle Ages 694) has shown she could condone unchastity! The greatest religious minds of the ages have rejected the miraculous conception, why do we, then, permit youth to be taught to believe in it in Sunday schools and churches?

Luke enumerates 43 generations of the House of David ending in Christ, iii 23 et seq. but this differs from the Old Testament (Gen. v 3 etc. xi 10 etc. I Chron. i etc.) by 1 generation from Adam to Abraham. Luke allots 100 years to each generation between Adam and Abraham, 70 from Abraham to David and only 28 to each from the Captiv-

i 17 and i 12-16 vs. i 17. He has allowed 50 years to each generation from the Captivity to Christ. Many names are misspelled or else vary.

Christ, himself, according to Mat. xxii 42, etc. Luke xx 41 to 44, and Mk. xii 35 etc., claimed no descent from David and averred that it mattered not. Strauss (*Leben Jesu*, 122) remarks that even adoption would not answer the prophecy.

But how could Jesus have identified himself with the House of David when God—and NO MAN—was alleged to be his real father? Also, let us consider "his geneology:" Jechonis son of Josias, Mat. i 8—of Jehoiakim, I Chron. iii 16. Joseph " " Jacob, " i 16—of Heli, Luke, iii 23. Salathiel " " Jechonias i 12—a childless man, Jer. xxii 30. Sala " " Cainan, Lk. iii 35—of Arphaxad, Gen. xi 12. Zorobabel sire of Abiud, Mt. i 13—of Rhesa, Luke, iii 27. Joram " " Ozias, " i 8—of Azariah, I Chron. iii 11. and so on! A most detestable tree this, if it could be traced for Jesus: robbery, bigamy, seduction, adultery, incest, murder for the male ancestors (David in the front rank); nor were the females any better.

Matthew (usually).

An angel appeared to Joseph, i 20, after Mary's conception, 18, to prevent Joseph from divorcing her, 20. [Christ's mother would have to invent some better excuse nowadays to explain to "Mrs. Grundy" the why and wherefore of little Jesus!]. Jesus is born of the Holy Ghost, 25, in a house, ii 11. Wise men from the East visited the child ii 1, guided by a star, 2 and 9, they told Herod of

ity to Christ. [According to Jeremiah, xxii 24-30, God's curse on Coniah absolutely prohibited all descent from David.

Luke (and others).

An angel came to Mary, i 28, before her conception, 31, announcing it so as to let her know God's purpose, 32, [Jesus was Joseph's son, John i 45, vi 42. Old issues of the Bible say Joseph was his father at ii 33. The child is born in a stable, 7, [No inns were then known in Palestine—Martyr says a cavern]. Shepherds from a field visited him 8, guided by an angel, 9, [Ancient historians mention no

Matthew (usually).

the birth, 2, agitating him and all Jerusalem, 3, so he seeks to kill the child, 13, its parents fly with it to Egypt, 14, and Herod slays all children [14,000 or so!] two years old or under, 16, thus fulfilling Jeremiah's prophecies, 17. [The prophecies merely relate to the Exodus!]

Herod wanted to worship the infant, 8, only becoming wroth when aware he was mocked, 16. Nothing said of the violation of the etiquette due to the doctors; and all afterwards told in Luke up to iii. What are we to think?

Luke (and others).

new star]. "No mention is made of Herod being troubled, but the shepherds told everyone of the child, 17, and it was brought into Herod's temple, 27, in Jerusalem 40 days afterward and no one tried to slay it; nor did its parents quit Palestine. 39, but went to Jerusalem [despite Herod and Archelaus!] each year after its birth, 41-43. "No massacre of infants mentioned. [Nor by Josephus or Nicolaus]. Herod is only noticed as a tetrarch, iii 1. Nothing more! Christ sits in the midst of doctors, 46.

§ 2. The Mission of Christ.

Matthew indicates that Christ was 33 when he began his mission. Luke says he was about 30, iii 23. But according to iii 1 he must have been 22. Christians vary from 31 (Wieseler, Bunsen, Renan,) to 34 (Ewald). The mission lasted one year, Mat., three years, John, twenty years, Irenæus, "Against Heresy," II c. xii §6.

John (usually).

John was sent by God, i 6, to fulfil Esaias, 23, he baptized ere Christ began, 28, in Bethany beyond Jordan. An anachronism here, 15-17. He says he knew not Jesus, 33, yet knew him on sight! 36. He baptized in Ænon, iii 23 [no such place] with water before Christ, i 26-33. Was from

Other Gospels (etc).

John was sent to fulfil [Malachi iii 1] says Mark, i 2. But no destruction ensued! Mat. lets us infer that when two-year-old Christ was out of Egypt John had begun, ii-iii. [Bethany not beyond Jordan] Christ was 30, Luke ii 2. He baptized Christ three gospels say, one sayeth not. Two say

John (usually,)

Bethsaida in Galilee, xii 21. [Bethsaida was in Gaulonitis]

He had not been jailed, iii 22-24. Jesus intimates that John was not of his time and speaks of him in the past tense, Mat. xi 12 and 18; but just before, *ibid.* xi 3, John converses on the very day!

Jesus baptized when he began work, iii 22—he never baptized, iv 1 and 2.

No one has specified the formula used by Christ. John asserts that Jesus baptized with the Holy Ghost on the evening of the Resurrection, xx. 22, but read what John's disciples say of the Holy Ghost some years later: Acts, xix 2, and seven weeks later: Acts, ii 4. Could the H. G. have taken the form of Water when it made Babel out of them? Had the hour waxed later than Peter says, Acts ii 15, would the saintly disciples have become inebriated?

Matthew (usually.)

Matthew is silent concerning Annas & Co. [Josephus in *Antiq.* xviii ch. 2 §2 shows it was some years since Annas had held office; after him came Ishmael, Eleazer, Simon, then Caiaphas. Lysander, *ibid.* xv c. 4 §1, had been buried 60 years.]

Matthew alludes to only 12 disciples: of these but one was called Judas, x 1.

He does not agree with the others as to who was foremost of the Apostles.

Other Gospels (etc.)

with "Holy Ghost;" two others say with that and fire.

He had been jailed. Mat. iv 12, Mk. i 14. It is interesting to note that in Matthew. "all things are possible with God" xix 26. But how about this in Gen, xxxii 26 and Jud. i 19?

Christ baptized only after his arising, Mat xxviii 19.

Mk. i 8 and Lk, iii 16 both assert that Jesus will baptize.

Luke (and others).

Annas and Caiaphas were high priests iii 2 and Lysan-
 ius was tetrarch of Abilene iii 1 when John and Christ began their missions. [Abilene had no such ruler!]

Jesus appointed 70 other disciples x 1, he chose 12 out of all of them. vi 13. Two of these were named Judas. vi 16. [Mk. iii 14, says one; John does not name any and ignores his brother James. No one seems to know who Judas really was.]

Matthew (usual'y).

Peter was Christ's favorite xvi 17, etc. Observe how Simon Peter was called iv 18 and 19, and has one father.

James and John are summoned after Peter iv 18-21. in two different countries at the same time. In Galilee iii 1. John had baptized all of Jerusalem and Judea iii 1. at this period, [wherewith Mk. i 5, agrees.]

James and Joses are sons of Virgin Mary, xiii 55, they are sons of her sister, xxvii 65. Alpheus, not Joseph, is James' father x 3. [Mk. says Alpheus was Levi's father]

Andrew and Peter were Jesus first followers, iv 18.

Jesus lived in a house, iv 13 [Mk. agrees, ii 15] He fasted in the wilderness, iv 2. [Mk i 12 adds that the Spirit drove him into it]. The devil opens the temptation scene on the temple pinnacle, iv 5 et seq. The fiend then gives Christ a peep at "all the world's kingdoms" from "an exceedingly high mountain." iv 8. offering them to him, iv 9, [as if the god-third-of-Christ did not always possess his own! And God who made the devil when he "created all things"

Luke (and others).

John repeatedly declares that he [John] was the one Jesus loved xiii 23, xx 2 xxi 20

Note the confusion regarding Peter in Luke, v 1-11 and in John i 35-42. [and that he is given two fathers, John i 42 and xxi 15.] Luke says James and John were called with Peter v 1-11, in Galilee. [John says in Bethabara i 28, Mk. states "near Jordan" i 9]

All the people were baptized iii 21. [Yet John iv 1 hints that Jesus baptized the most]

J and J were sons of Mary, [Mark.: they were vi 3—not xv 40.]

Andrew came after Peter v 10 [with Peter Mk. i 16, before Peter John i 35 et seq.]

Jesus had "not where to lay his head, ix 58. There was no temptation in the wilderness nor any driving.] Christ was feasting at a wedding three days after he began his work John, ii 12.] The temptation occurs on a mountain, iv 5.

Both accounts ignore the curvature of the earth which conceals all objects at a few hundred miles distance away—showing that the gospel-writers or "God" imagined our planet to be FLAT !

Matthew (usually).

and foreknew what the fiend would do—had the power to create only GOOD; deliberately designed EVIL, not only careless of all the misery it would cause in the world, but sending it to tempt his son!

Over all Syria spreads the fame of Christ—as he traversed Galilee many were the miracles and marvellous the healing wrought by him early in his mission, iv 24, [Luke and Mk. agree]. Christ says: “ask and thou shalt receive”

Matthew, iv 14, in perverting the prophecy of Isaiah, ix 1, exhibits woful ignorance of the geography of Palestine!

Commanding the disciples not to enter Samaria’s cities Mat. x 5, Jesus (and they) entered one of the cities and tarried therein two days, John iv 5 and 40. He visited Sychar in Samaria, John iv 5. (it never existed) four of his followers were with him at Capernaum, Mk. i 16 and 21,—not so, Luke iv 31, v 3, etc. John is amusing: None but Christ ever ascended to heaven, iii 13. Elijah you lie! II Ks. ii 11. No man ever saw God, i 18; Jacob you lie! Gen. xxxii 30: Jesus is God’s only begotten son, iii 18; God you lie! Gen. vi 4. He hears the “voice from heaven” Mat. iii 16–17, then does not credit what he heard. John iii 2–3. Breitschneider, “*Probal. de Evang. Johan.*” has shown us many of John’s mistakes,

Let us compare two accounts of the Sermon on the Mount:

Matthew (usually).

Jesus went UP into a mountain, v 1, he was set there, v 1, delivered his Sermon and Prayer before the multitude, v 7, [note the text of each of

Luke (and others).

[Christ performed only a single miracle at Cana, John v 46, before he began his 2nd mission, John ii and iv. Canon Farrar puzzles mightily over this.] Done when his disciples were not with him, Lk. iv 40. [When they were with him, John ii i–11]

Lk. does not mention what Mk. x 35–37 and xvi 19 relates, that James and John ask for Christ’s seat on God’s right hand and Christ refuses and holds on to his place.

Luke (and others).

Jesus came DOWN from the mountain. vi 12 and 17. and stood in the plain, vi 17, he recited the Lord’s Prayer later on in his mission and only to

the Prayers) before Matthew was his disciple, ix 9.

Christ cleansed the leper in the presence of James and John, iv 21, v 1, viii 3 and 23, before he cured the mother-in-law of Peter, viii 14, and after the Sermon, v, & viii 1. a centurion came for him viii 5, before the cure of Peter's m-in-l., ii 15, in Capernaum, 5. He freed two possessed of devils, 28, in the land of the Gergesenes, 28, the swine (un-numbered) the devils entered perished in the sea, 32, before Matthew was called, 28, also ix 9. Naught of the amazing raising of Lazarus, [said by John, xi 53, to have induced the Jewish Council to try to put him to death. A myth originating in the tale of Simon's son Eleazar, in Josephus. Strauss, *Leben Jesu* 548, notes its omission] Jesus eat with publicans, etc. in "the house," ix 10, [his own, Mk. ii 15,] John's disciples ask why Jesus' do not fast, 14. A tempest stilled before Mat. was called, viii 23, 27, ix 9. Dead daughter of Jarius raised before John's eyes, all others were ejected, 18-25. No tale of draught of fishes. He went to Galilee, rejected there,—

his disciples, xi 1, and after calling Matthew, v 27, vi 20.

He did so before James and John had been called, iv 40, v 1, after Peter's mother-in-law, iv 38 and v 13, and before the Sermon, v 12, vi 19—a centurion sent elders for him, vii 3, after the cures, iv 38, v 13, vi 10, || in Cana, John iv 46||. He freed one from a devil, Mk. v 2, in the land of the Gadarenes. 1. It entered into about 2000 swine, 13||, who perished in the lake, Luke viii 33, ||after Matthew was called, Mk. ii 14, v 2. All devils eschewed by John!]

Christ raised Lazarus from the dead, John xi 11,] also a dead young man at Nain, vii 12. (Was not Christ to be the first raised? Paul, Acts xxvi 23.) Christ dines with publicans, etc. at Levi's house, v 29, Pharisees scribes ask about the fasting, 33. The tempest is stilled after Matthew was called, Mk. ii 14, iii 14, iv 37. Jarius' daughter wasn't dead viii 42, five persons present, 51, [John is mute!] The fish-catch occurred when Christ began,—a net broke, v 6, [not till after his death,—no broken net, John xxi 11. He went to Galilee, received there,—

Matthew (usually).

Because he was not honored in Galilee, xiii 54 etc. where they said "is not this the carpenter's son?" 55. He ordered the disciples to take no staves, x 10. Before he went forth on his mission he said: "He who receiveth you' receiveth me," x 40.

Christ feeds a multitude, xiv 13, 5000 men, women and children, 21, in a desert [belonging to Bethsaida, Mk. vi 44.] reached by ship, 13, with 5 loaves and 2 fishes brought by his disciples, 18. He sent the multitude away and went up into the mountain [alone Mk. vi 46,] his disciples were in a ship which was to sail to the other side, 22, and reached Gennesaret, 34. He came after them afoot, 24-25, and overtook them in the midst of the tossing sea, 24. Peter could not walk long, and began to sink, 30. [Afterwards the disciples; whom one imagines must have been given to the multitude along with the loaves, 19 : are surprised when he says he will feed but 4000 with 7 loaves Mk. viii 4.]

Then he went to the coasts of Magdala, xv 39. Bound for Jerusalem!

Luke (and others).

[because he was not honored in Judea, John iv 43-45. where they asked: "is not this the carpenter?" Mk. vi 3.] He ordered the disciples to take nothing, ix 3. [To take staves Mk. vi 8.] [The words in Mt. x 40, were uttered at supper, before his betrayal, J. xiii 20]

In the desert were fed 5000 MEN, ix 14. No ship is mentioned. [it would not have been needed OVERLAND] Jesus took the loaves and fishes 16, [a lad brought them John vi 9. He went up into the mountain fearing the multitude would make him king by force, John, vi 15,] his disciples went with him, ix 18. (The ship was to sail to Bethsaida, Mk. vi 45-47) (to Capernaum; John vi 17, Jesus overtook them overland, 21. Peter's accident is not mentioned by Mark, or John. To my mind: the voyage to Capernaum seems to parallel the flight of Caiaphas' son, Jesus from Tiberias at night to escape Vespasian, but to be afterwards killed in Gamala.)

He then went into Samaria ix 52. [To the ports of Dalmanutha says, Mk. viii 10—far out of his way!]

Christ ate with unwashed hands, Luke, xi 37-38, his disciples did, not he, Mat. xv 1 and 2, he cast the devil out of the daughter of a Canaanite, Mat xv 22, of a Greek, Syro-Phoenician, woman, Mk. vii 26, he gave the sign of Prophet Jonas to the Pharisees, Mat. xvi 4, he would give no sign, Mk. viii 12. At first, his disciples did not know him as the Messiah, Mat. xvi 15, they did—they so knew him before Peter was called, John i 41. Moses and Elias were with Christ and Peter when the tabernacles were suggested, Mk. ix 4-8, they had gone, Luke ix 33, when they appeared the disciples were awake, Mk. ix 4, asleep, Luke ix 32. In the Transfiguration (seemingly an adaptation from Exodus xxiv 8-18) his countenance was altered, Luke ix 29, it was not, Mk. ix 3, this occurred six days after the foretelling of the 2nd. Advent, Mat. xvii 1, eight days thereafter, Luke ix 28. The son cured after this had a "dumb spirit" in him, Mk. ix 17, he was a lunatic, Mat. xvii 15. Where did the fish, in this Gospel xvii 27, mint the money-tribute? Or did God coin it? Perhaps a treasure ship lay sunken in the water? Pious Farrar criticises this and remarks that the tax was always levied in the Spring, (Life of Christ, 285-288) Our Evangelist, with usual consistency, has it collected in Autumn!

Christ demands implicit belief in him because he cannot advance the slightest evidence of his claims that will in any way appeal to human reason, See John iii 36 and xi 26.

Matthew, (usually.)

Luke, (and others.)

Faith would enable them to move a mountain, xvii 20. The Passion was foretold late in his mission, xvi 21. He set up a lament in Jerusalem xxiii 37. Christ went to the coasts of Judea beyond Jordan, xix 1. (Jericho is on Mark's route, x 1.)

Nothing is said of the ten cleansed lepers; but sight

To move a sycamore, xvii 6. [Foretold early in his mission John ii 19-22.]

The lament was set up in Galilee, xiii 34. (As Jordan bounds Eastern Judea, where did Christ go?) Through the midst of Samaria and Galilee xvii 11—afterwards thus contradicted:—"passed through Jericho! xix 1. He cleaned

Matthew (usually).
 was given to two blind men,
 xx 34, as he left Jericho, 29.

He gave the two command-
 ments to a lawyer, xxii 35 etc.
 compare them, xix 18, with
 those in Luke and Mark.

Christ preached in Galilee
 and Jerusalem—only once in
 Judea. In entering Jerusa-
 lem he was with his disciples
 etc.. xx 17. In Parables: one
 servant had 1 talent, another
 2, another 5, xxv 18, two of
 them doubled theirs, 16, the
 unprofitable one hid it in the
 earth, 18. He then said what
 is in 30-46, ending with "And
 these shall go into everlast-
 ing punishment," etc., 46.

The feast was a dinner, xxii
 4, servants invited the guests
 13, and were slain, 6. Men
 from the highway called in at
 random are expected to have
 on wedding clothes! 8, see 12.

Jesus becomes a circus ri-
 der? On an ass and a colt at
 the same time, xxi 6-7. He
 confuted Pharisees as to Da-
 vid, xxii et seq. [Mark says
 scribes as to the Command-
 ments, xii 28 etc.] Searching
 for figs in March or April on
 a tree not bearing until June
 he cursed the tree, withering
 it at once, after he purged

Luke, (and others).
 ten lepers who knew him, 14,
 and one blind man, xviii 35
 on approaching Jericho, 35.

A lawyer gave Christ the
 commandments, x 25, et seq.
 note how they vary, xviii 20,
 with those in Matthew.

[Christ preached mostly in
 Judea, also in Samaria, John]

The day before entering
 Jerusalem he was with Zac-
 cheus at Jericho, xix 1-40, [at
 Bethany with Lazarus, John
 xii 1-15]. Each servant had a
 pound, xix 13, one increased
 his 5, another 10, times, xix
 20, the unprofitable one laid
 his in a napkin, 20. Christ
 then said what ends with:

Bring hither [mine ene-
 mies] and slay them before
 me," 27. The feast was a sup-
 per, xiv 16, a servant, 21, who
 was not harmed, 21. Com-
 pare what is then related
 with what Matthew reports!

Christ only rode a colt. xix
 30, [as I read Zech. ix 9, but
 ONE beast is meant; "Mat."
 in copying from the proph-
 ecy probably misread it!

Sadducees were confuted
 as to resurrection, xx 27, etc.

He cursed the tree at the be-
 ginning of his mission, John
 ii 13-23, withering it next

the temple, xxi 12-19. day, before purging the temple, Mk. xi 13-20.
 Omits Passover ceremonies.

The Synoptical writers were ignorant of Jewish rites, etc. at the paschal meal, those Luke gives, xii 19, are of Eleusis. Wine was passed once, Mat. xxvi 28, twice, Luke xxii 17-20; this all occurred on Passover, Luke, on the day before, John.

Towards the close of, Mat. xxvi-xxvii, early in, Luke vii 36-50; two days, Mat. xxvi 2-4, six days, John xii 1-3, before Passover; after his entry into Jerusalem, Mat. xxi 10-11, before it, Luke vii 1-15; a woman annointed the head of Jesus, in the house of Simon of Bethany, Mat. xxvi 7, Mary sister of Lazarus in L's house, John xii 1-3, a sinful city woman in Nain did this on his feet, Luke vii 11-38. Satan entered Judas before, Mat. xxvi 14-21, at, John xiii 27, supper. Jesus was but once in Jerusalem, Mat., four times, John, praying last there, John xvii 1, in Gethsemane, Mat. xxvi 36. Judas named as his betrayer, xxvi, not, Luke xxii, Christ sweated blood, Luke xxii 44, no mention in Mat. Judas did, Mat. xxvi 48, did not, John xviii, kiss him. Judas alone, Mat. xxvi 48, many others, John vi 64, betrayed him. Judas held less to blame than God, xix 11, casts away his reward in the temple, hangs himself, Mat. xxvii 5, buys a field with it, bursts asunder, Acts i 18. [No betrayer needed—all knew where to find Christ. Zech. xi 13 has the "30 pieces" yarn! Compare Mat. xxvi 46-51 with John xviii 3-12, Mk. xiv 2, Luke xxii 51 NINE errors! Lanterns!! Great discord hereafter prevails]

§ 3 Christ's Trial and Death.

Christ brought before Caiaphas, Mat. xxvi 57, Annas, John xviii 13, both high priests!, Luke iii 2. Tried by the Sanhedrim, Mat., [ceased to try for years] at night, Mat., next morning. Luke, One disciple, Mat., two, John, followed Jesus. The trial was at night, Friday, during Passover, Jesus had no counsellor (all illegal). False witnesses were sought: "many came, yet found they none;" Mat. xxvi 60,—a Jew-Irish bull! Peter's denial foretold at Jerusalem, Luke, at Mt. of Olives. Mat. Peter, the most shiftty and uncertain of the Twelve, yet was given power "to bind and loose in heaven"—preferred

and chosen by the wise Christ who knew his character, Mat xvi 19 and 23, a fitting keeper for that heaven publicans and harlots were to be the first to enter! xxi 31-32. The other gospels speak not of Peter's heavenly office.

Peter stood, John xviii 16, he sat, Luke xxii 55, Mat. xxvi 69, they accused him as he sat, Mat, xxvi 69, Luke xxii 56, as he entered, John xviii 16, and again a maid, Mat. xxvi 71, a man, Luke xxii 58, did so as Peter went into the porch, Mat. xxvi 71, as he warmed himself, John xviii 25, and a third time bystanders, Mat. xxvi 73, ONE of the high priests servants, John xviii 26, did so. Peter denied Christ thrice before the cock crew, Mat. xxvi to 75, only once before cock-crow. Mk. xiv 66-68. Jesus was with him, Luke xxii 61, he was not, Mat. xxvi 71-75. John omits mention of the change of venue—the ridiculously improbable forwardal of Christ to Herod, governor of another province (Galilee) by Pilate, governor of Judea. Roman Pilate pronounces Christ innocent and then consistently sentences him to death! Herod next performs a JEWISH RITE Mat. xxvi 24, as to which Mk. and Luke are silent. (Compare Deut. xxi 6.) Pilate allows the prisoner to be subjected to gross indignities, Mat, xxvi 26, etc. in a ROMAN COURT. Christ is scourged just before crucifixion, (ibid.) before his trial ended, John xix 1-16, servants struck him, Mk. xiv 65, an officer struck him, John xviii 22. Christ was handed over to the Jews to be crucified John xix 14, etc. to the soldiers. Mat. xxvii 26 and 27. Jews never used this punishment; nor did they break the legs of thieves. The soldiers were ordered to break Christ's, according to John—the Synoptics are silent—and disobeyed orders! Roman military law disregarded! and again violated when they afterwards took down the body and when they left their posts! And Peter says Jesus was HANGED on a TREE, Acts v 30 and x 39, And John contradicts himself when he says the soldiers crucified Christ, xix 23.

Matthew (usually.)

Luke (and others.)

A notable prisoner, Barab- Barabbas. a murderer and
bas, xxvii 16. Nothing said traitor, viii 19-25,—a robber,

of Jesus' rebuking him while being clothed in scarlet, 28, and crowned with thorns, 29, by Pilate's soldiers, 27, after the trial, (apparently borrowed from the tale of Carabas, Philo's Works iv 68-71; just as the trial was manufactured from that of Zaccharius, in Josephus,) Simon of Cyrene bore the cross, 32. no quotation from Hosea. Christ was given vinegar and gall, 34, and executed at Golgotha "place of skulls" (no human skulls, etc were allowed to remain strewn about by the Jews) 33, at the 6th hour, 45.

The soldiers placed a brief inscription above his head, 37, also written in Greek &c. yet four "infallibles" failed to harmoniously reproduce it! Compare 37.] There is no mention in Matthew of the mother of Christ being left to the care of anyone. Nor of Jesus' being nailed to the cross—only binding was legal. [Eusebius says Christ died in 33 A. D., Origin states that this took place in 29 A. D. Was the Universe without a God until the Resurrection?]

Matthew gives Christ's last words in xxvii 46, at variance with each of the other Evan-

John xxviii 40,] whom Christ does not rebuke, gorgeously, xxiii 11, [in purple, John xix 2,] by Herod's soldiers, xxiii 11, (during the trial, John xix Christ bore the cross, John xix 17,) he quoted Hosea x 8 with the cart before the horse xxiii 30. They gave him vinegar, 36, [wine and myrrh, Mk xv 25.] At the 6th hour, 44, (the 3rd hour, Mk. after the 6th hour, John, Pilate set the inscription, John xix 19, compare Mk., Luke and John.

It was lawful for the Jews to execute Christ, John xix 7 it was not, John xviii 31. He was executed at Calvary, Lk. xxiii 33. [How just—how merciful,—the God that placidly pre-ordains such misery and guilt and chastises the guiltless for the preordained guilt of the guilty! There is nothing in the Prophets to corroborate Peter's assertion in Acts iii 18 that Christ should suffer. John states that Jesus left the "woman" Mary his mother, not to the care of her sons and his brothers, James and Joses,—but unto that of John!! xix 26-27.]

A lamentable bungle has resulted from the attempt to report the last words of Je-

Matthew (usually).

gelist. Two thieves were crucified with him, xxvii 38, [to fulfil a prophecy which Wescott says was interpolated in Mark xv 28]. The robbers reviled him, 44, and the soldiers exhibited learning in and ignorance of languages, Luke xxiii 39-44]. Those passing by also reviled him, Mat. xxvii 38. Jesus lived three hours on the cross, 45-46. Quick work! All his disciples were away, 55 etc., his mother is not mentioned, although women of Galilee followed him afar off, 55. Soldiers cast lots for his clothes 35. Vinegar given to him, 48..

Not a word about blood being shed; but there is of a "darkness over all the land," 45, and the veil of the temple being rent, the earth quakes graves open and saints rise, 51-53. Christian theologians abandon explanation of this darkness; Farrar, "Life of Christ," 505, admits that no lunar eclipse could cause it.

The saints sat meekly in their graves till Jesus arose to show them the way out!, Jesus' blood was shed for many, etc. xxvi 28. No other Bible allusion to Atonement,

Luke (and others),

sus: compare Luke xxiii 46, Mk. xv 31 and John xix 30; Mark falls into polyglot (the Aramaic "Eloi" and Hebrew "lama sabaththani," xv 34).

[Robbers, were never crucified,] [they were hanged, John]. Only one thief rallied at Jesus who told the other that they would meet in Paradise, Luke 39-44, (near sheol in Earth's centre,—why not in heaven?) [He lived six hours crucified, Mk. xv 25 to 34. One disciple was present, John xix 26], and all his acquaintances, Luke xxiii 49. [Jesus' mother was present, John xix 25, women of Judea stood by, 25]; followed, Luke xxiii 27. [Lots were only cast for his coat, John xix 23-24,] Vinegar and hyssop given to him, 29; a soldier drove his spear into the dead body and blood and water issued forth, 34, John has nothing to say of Matthew's marvels and Lk omits the last four. Josephus, Pliny, Strabo, et al. are mute]. People stand, AFAR, three hours in darkness, BEHOLDING these things, Lk. 44-49. Jesus' blood was shed for the twelve, xxii 20; [it could not save everyone, John].

§4. The Aftermath of Christ.

The Aramaic "Gemara" of the "Talmud" might be cited by some as authority for part of Christ's and the early Christian history; but so corrupt is its text, suspiciously brief its allusions and uncertain its date of compilation that it seems obligatory to reject it—even as to the Crucifixion. As regards the latter: we cannot determine its date from Matthew; according to Luke it might be 29 or 30 A. D.—to Mark; any time during nine or ten years—and to John: during ten years. This compels us to disbelieve either John or the Synoptics. The Church Fathers fixed the time at 29 A. D. Farrar thinks it was in March, 30 A. D., several other Christian theologians say 32 A. D., many 33 A. D. and one 36 A. D.

Similar doubt attaches to the day. John intimates that it was the afternoon of the 14th Nisan, xiii 1-29, xviii 28, and xix 13-31, on Thursday, in the preparation of the Passover; the other Evangelists assert that it was the 15th Nisan, Friday, the day subsequent to the Passover, Mat. xiv 12 etc., xxvi etc. Mk. xiv 12 etc. John considered Jesus to be the Paschal lamb—the Synoptic writers held him to be the institutor of the Eucharist at the Paschal meal.

Jesus was then nearly 30 years old, Luke iii 1-23, xxii: almost 50, John viii 37. Irenæus, "Contra Heres." IV c.xxii §6 says Polycarp the associate of John told him that Christ lived to be nearly 50. How, then, could he have been crucified?

Joseph of Arimathea wrapped the body he begged of Herod in linen [nothing said of his buying the latter. He lays the body in his own tomb hewn in rock, xxvii 60, not embalmed and no mention is made of spices or of Nicodemus. This was on the day of Preparation, 62; it was to stay 3 days and nights, xii 40, was but 1 day, 2 nights, xxvii.

Orthodox Joseph buys fine linen on the Passover, [!] Mk. xv 46, after he begged the body of Christ, Luke xviii 53, Pilate wonders whether the man is dead, Mk, xv 44, that he ordered to be slain, John xix 16-31, etc. Joseph, Nicodemus and the women laid Jesus in a new sepulchre in a garden, John xix 41, the body being embalmed, xix 38-40,

Matthew (usually).

he therefore rose on the seventh, not on the first, day of the week—for the Jewish sabbath closed with the setting of the sun. Christ's body was not left long enough in the tomb to permit decay.

After the burial two women visited the tomb, xxviii 1, when the sun began to rise 1, (also Mk. xvi 2,) while the tomb was closed, 2. An angel descended outside, 2, and sat there, 2. Read what the angel said, 5-7. Only keepers were frightened on beholding him, 4, Mary saw him at once, 2, the women departed quickly in fear and joy, 8, as they went they met Jesus, 9, [as his clothes had been taken he must have been stark naked?] Mary knew him, 9.

They were only to tell his brethren, 10. No mention of John or Peter. [The hopelessly conflicting accounts of the Appearance have been ably criticised by Strauss, "Leben Jesu" 832, and Farrar; "Life of Christ" ii 432, admit that "a certain narrative" cannot be formed from them! Paul's Epistles upset all "appearances."] Mary was homeward bound, 9, Christ

Luke (and others).

[after festering two days?] by Nicodemus with a hundred weight of myrrh and aloes, 39 before the sabbath, 56, [after it Mk xvi 1,] Women brought spice and ointments, xxiii 55.

Women visitors are marshalled to the tomb in arithmetical progression: ONE, John xx 1, TWO, Mat., THREE, Mk. xvi 1-3, FOUR and more, Lk. xxiv 1-12; [when it was dark, John xx 1,] while the tomb was open, Lk. xxiv 2, [a young man appeared inside, Mk. xvi 5, two angels, John xx 12,] There were two men Lk. xxiv 4, who stood there, 4, (Compare Lk., John and Mat. to note the confused reports). Mary did not see them at once, John xx 1 and 11, she was scared, Mk. xvi 8]. The women bowed down, Lk. xxiv 5, [they ran away, Mk. xvi 8.] They did not meet Christ. xxiv. they told every one, 9, [they told no one, Mk xvi 8. Mary did not know him, John xx 14]. Only Peter went to the tomb, xxiv 12. Peter first, 12, [John first, John xx 4, Peter and John went, xx 4,] who did not enter, Luke, xxiv 12, [who, Jn., went in, John xx 6. Mary

and his ELEVEN disciples met in Galilee, 16, [some days travel from Jerusalem] they worshipped him, but some doubted, 17. He met them at a mountain, 16, and said little to what we find in Lk. xx,] Terrifying them Lk. 37. was at the sepulchre, John xx 11]. Christ met his TEN—[TWELVE, Paul I Cor. xv 5—] disciples [in a room in Jerusalem, gladdening them, only one doubting him, John xx,] Terrifying them Lk. 37.

Although Christ had repeatedly told Matthew, Mark and Luke that he would arise, and though the chief priests and Pharisees were aware of it and the Sanhedrim set a guard on the Sabbath to keep the disciples away—yet John xx 9 declares the latter knew nothing of it! If Christ was naked when his mother met him, how could she mistake him for the gardener? and if he was clothed where beyond the tomb was the shop of the tailor who fashioned his attire? Prior visitors to the sepulchre could not have garbed him—else would not the evangelists have known of it? And gardeners do not walk forth in sheets! The whole affair reminds one of the stories of grave-ghouls—there was no proof of a Resurrection presented by the empty tomb! Why didn't God open it himself and show "his son" to all Jerusalem, all the world, instead of letting Jesus get up at night and only leave a sepulchre when none could behold him to testify that he had risen! Christ's friend and disciple, John, walked and talked with him—and did not know him! Paul saw him(?) but Paul's companions heard nothing, Acts xxv 16, but (sic) Acts ix 7 and xxii set forth that the latter did! The disciples were prompt to pronounce Mary an illusionist but what about themselves? This ghostly Jesus was on Earth 40 days, Acts i 3, 10 days, John xx-xxi, 1 day, Luke xxiv 15 and 36. Who says NONE? It could vanish easily; re-appear in another form; talk and EAT; and be felt and handled—but I can't see what it accomplished—unless the coming and going in a narrow circle, like the figures in a dissolving view on a magic-lantern slide, amounted to anything. An afterthought—where were the other three evangelists and Pliny when Matthew's xxvii 51, quake occurred?

Matthew (usually).

Does not say where Christ ascended he must have done so in a flesh-and-blood body, 9, to a place that was prepared already, xxv 34. Soldiers desert their posts! xxviii 11, and are begged and bribed by the priests to lie (so incurring death)—the latter swallowing the yarn about a resurrection we were told they did not believe in! xxviii 15.

[The Resurrection contradicts the Old Test. Eccl. iii 19, Job vii 9, Psalms cxliv 4.] The Holy Ghost given early, iii, Disciples ordered to Galilee.

So much for the Evangelists! What are we to think of these infallible saints? Setting aside the suggestive fact that the names of the cut-throats, robbers and fanatics to be found in Josephus, "Wars" II xiii 4, etc., are also those of the visionaries tagging after "Christ;" let us take them as the Bible very unfavorably presents them to us.

They were not disinterested men: each strove for some recompense, Mat. xix 27, Mark x 35-37, even just when Jesus had intimated his impending doom, Mark x 34, the selfish disciples contended "which of them should be accounted the greatest," Luke xxii 24. They were to love one another, John xiii 34, yet the lie was passed freely, Rev. ii 2, Gal. ii 7, vs. Acts xv 7.—Paul ii 20 vs. Gal ii 16-21; etc.

They did not attempt to prevent the betrayal; although they had been told who was to accomplish it, Mat. xxvi 25, and when Christ was arrested these faithful, manly friends all FLED, 56. Twelve dogs would have served "The Master" infinitely better! And one who came back, moved by mere curiosity, flatly denied him, cursing the while; 69-75—

Other Gospels.

He ascended in Bethany, Luke xxiv 36-52, in a spiritual body, Paul I Cor. xv 44-50. in Jerusalem—to prepare a place, John xiv 2. With one equivocal exception (Mark's two last verses) there is no Gospel record of the Ascension in the oldest M S. Yet John is made to say in iii 13 of his, no one but Jesus ever ascended to heaven!

The H. G. was given at Pentecost, Acts i 4-8, before it, John xx 22. The disciples were ordered to stay in Jerusalem, Luke xxiv 49.

Peter, who had quarrelled with him before, Mk. viii 32-33.

No wonder that Voltaire characterized these men as being "Twelve knaves poor as church mice and ignorant as owls—" according to Jesus himself, they were: Ignorant as babes, unwise and imprudent, Luke x 21. Paul denounced learning: "If any man be ignorant, let him be ignorant," I Cor. xiv 38, also iii 19; he admits his craftiness, lying and robbery, II Cor, xii 16 and xi 8, Romans 7, (notwithstanding Zech xiii 4), his being all things to all men, I Cor. ix 20-22; his readiness to murder: "I would they were all cut off which trouble you," Gal. v 12; he defames woman, I Cor. viii 1, 8, 27, 34 and 38, Eph. v 34, and I Tim. ii 11; and he asserts that all things are lawful for him, but not expedient! I Cor. x 23.

James and John wanted to consume a Samaritan with fire from heaven, Luke ix 53-54. Another lops off an ear, xxii 50.

The twelve apostles knew not the sacrament, and only Luke mentions Christ as saying to continue to observe the Eucharist, in partaking of which Jesus and all must have been cannibals. Ignorant of the laws of Jew and Roman; of Jewish division of time, John xx 19; of the geography of their own country; of the physiology of their bodies—what are we to think of these inspired teachers of men?

Ignorance of laws: Mat. xix 12, vs. Deut. xxiii 1. Mark is not posted in the divorce law, x. See pgs. 29 and 30, ante.

Ignorance of Bible history: Mk. ii 22 no Nazarene prophecy

Mat. vi 6	vs. I Ks. viii 22.	Jas. i 13	vs. Gen. xxii 1.
" vii 8	" Prov. i 28.	" " "	Jer. xviii 11.
" v 34	" Jer. xii 16.	I Tim. vi 16	Exod. xxxiii 11
" " "	" Num. xxx 2	& Jn. i 18	" xxiv 10 & Gen. xxxii 30.
" 32	" Deut. xxiv 1		
Lk. vi 20-24	" Prov. x 15.	I Tim. v 23	" Prov. xxiii 31.]
" xi 10	" Josh. xi 20.	" " ii 12	" Judges iv 4.
" vi 2	" Prov xxii 1.	Gal. iv 22	" Heb. xi 17.
" 25	" Eccl. viii 15.	John iii 2	" Exod. vii 11-12.
I John v 7	" Deut. vi 4.	I Cor. vii 1	" Gen. ii 18 H. xiii
Rom. xiv 5	" Exod. xx 8.	" " x 8	" Num. xxv 9.
" xix 4	" Deut. xiv 7.	" " xi 14	" " vi 5.
" xv 33	" Evod. xv 3.	I Jn. iv 16	" Jer xiii 14 xii 1

Errors in Time: Mat. xviii 17, Luke ii 1-2, xiii 1. John iii 10, ix 10, Paul, I Cor. xi 16. Ignorance of language: Peter, Acts i 19, a Greek word. Paul Acts xx 35, a blind plagiarism!

Matthew makes several Irish Bulls: one is in xiii 12, and another is in vi 8 and xxi 21-22, (for while the Lord knows our wants before we unnecessarily pray to him—prayer is necessary and absolutely effective! Notwithstanding Nature's evident, relentless and immutable laws!)

Here are some manifest contradictions, by the apostles, of themselves and of each other:

John x 27-28 vs. II Peter ii 20. Mat. vi 7-8 vs. Luke xi 8.
 " xiv 13 " John xv 16. " xxviii 19 " I Cor. i 17.
 I " iii 9 " I K's. viii 46. Lk. xviii 18-22 " Lk. xix 8.
 I " " " Roman iii 10. " xi 23 " " ix 50
 Mat. v 16 " Mat. vi 1. " xiv 26 " Eph. v 25 vi 2
 " vi 13 " James i 2 Acts xviii 10 " II Cor. xi 24-
 " xxvi 52 " Luke xxii 36. II Tim. iii 16 " " " " 17.

Let us conclude with: "Who will harm you?" I Peter iii 13, Take care they don't kill you, John vii 1, xii 27, "Not a hair of their heads shall perish" Luke xxi 18, and "Be not afraid of them that kill, Luke xii 4.

Amid this mass of the laughable, the obscure and the ignominious of the New Testament, four shameful passages stand forth, illumed by the fiend-fire of a father-mind surpassing that of the hell that christians picture—passages whose accursed import should cause all followers of Christ to hide their heads in shame—passages that stamp the devil-Christ with a blacker brand as a malignant instigator to enmity and persecution worse than any Torquemada that ever disgraced the world. MATTHEW xxv 46, MARK x 29 et seq., MARK xvi 16, and LUKE xiv 26,—who can sum up the terrible total of the human hate, anguish, cruelty and blood-guiltiness contained in and instigated by these sentences reported to emanate from a mild Saviour of Men!

What is our impression of the many-sided character of Christ as we receive it from the Testament? At one time that of a gentle, forgiving, etherial, angel—at another that of a harsh, merciless, gross fiend; good and evil of the old familiar earth-earthly alternately manifest and masterful in the same being. Let us portray Ahriman and Ormuzd!

Good.

Christ loves little children, Mat. xix 14.

He asserted that there were no masters, Mat. xxiii 8-10, nor slaves, Mat. iv 10. All brethren!

He said that others should not be judged, Mat. vii 1-4,

He advised being indifferent regarding eating or drinking, Mat. vi 25.

He urged meekness, Mat. v 5, and agreement with adversaries, v 25, and non-resistance, v 39

Honor thy father and mother, he upheld, Mat. xv 4, Mk x 19.

He knew so much that all were astonished at his understanding, Luke ii 47 and his wisdom increased, ii 52.

He was peaceful: "Blest are the poor in spirit, Mat. v 3,—the meek, v 5,—the peacemakers, v 9.

Evil.

Christ had no liking for the Gentile children: they were as dogs, Mat. xv 26. He thought not of the sufferings of animals, Mat. viii 32, xii 12.

He advocated slavery, I Peter ii 18, Col. iii 22, and so his apostles taught, Epis. vi 5, III Peter ii 18. He favored communism (of females also?) Acts iv 32. But he failed to practice it.

He judged others continually, was devoid of common civility, Luke xi 37, John ii 13, etc. He was not a temperate man, Luke vii 34, and encouraged intemperance in others, John ii 1-7, they shall drink with him hereafter.

He was devoid of meekness on occasion, pouring forth invective and abuse Mat. xxiii 7-33, xvi 1-4, Lk xi 37, John x 8, viii 44, perhaps in the last the disciples were included? And he was also violent, Mat. xxi 12, Luke xix 45.

When near to death, as well as when in the joy and vigor of life, he is unfilial even to the extent of unkindness; repulsively brusque to his own mother, John xix 26, "Woman, what have I to do with thee?" See also Mat. xii 48, Mk. iii 32, and John ii 4. Sons may not tarry to bury fathers, Luke ix 59. [Mat xxiii 9.]

He was very ignorant, in fact he did not advocate enlightening the world; was not even wise enough to disbelieve in the devils, Mat. xii 28, Lk. x 18, etc. was no botanist: witness the mustard-seed, Mat. xiii 32; was no chemist: witness the salt's saltiness, Mk. ix 50; was

Resist not evil— must turn the other cheek to be smitten, Lk. vi 29, He had lofty disregard of death, Lk. xi. 4. Love your enemies; do good to them that hate you, Luke vi 27, 35.

He was forgiving See Jn. viii 3-11.

He came to bring peace, Luke, ii 14.

He believed in giving thought to the morrow, I Tim. v 8.

His yoke was an easy one to bear, Mat. xi 30,

He was all-powerful, Mat. xxviii 18, and could foretell all things, xvi 28, xxiv 34.

His father was greater than he John xiv 28.

He died for his enemies, Rm. v 10.

no historian: witness Barabaius' son, slain 40 years after the alleged Crucifixion instead of in the past, Mat. xxiii 35 vs. Josephus' "Antiq" and was no physiologist: witness Out of the HEART proceeded evil thoughts, Mat. xvi 19. And he rebuked the wind and sea, Mk. iv 39, withered the fig tree, Mat xxi 19. Not a word eulogistic of, or in quotation from, the shining truths set forth by the mighty philosophic minds of ages gone before: Pittacus, Isocrates, Thales, etc. Though a boaster, he was also a coward avoiding danger, John vii 1-8 vii 50. Read of his agonized cry at Bethlehem! Also Mat. iv 12. xii 16, xiv 13.

He encouraged fraud, Luke xvi 1-8. he dissimulated on occasion, Mat. xx 1, etc Mk. vii 36, Luke xxiv 28, he prevaricated, John vii 8, he assisted thievery, Lk. vi 30 and he stole. Mat. x 9, Luke vi 1, vii 26, ix 1, x 4, xix 30. Speaks of himself as a homeless mendicant, who gave up labor and turned strolling beggar, Luke ix 58—etal. He taught resistance, John ii 15, Lk. vxii 36, He was unforgiving, Mat. x 33 (poor Peter!) He would have his enemies SLAIN before him (!), Luke xix 27. The Son of Man shall send forth his angel—and shall cast them into a furnace of fire, Mat. xiii 41-42.

He came not to bring peace, "but a sword," Mat. x 34, to cause strife and set families at variance, Mat. x 34, Lk. xii 51, etc. He gave no thought to the morrow, Mat. vi 28-34. His yoke entailed persecution, II Tim. iii 12. He was not all-powerful, Mk. vi 5, and mis-foretold, Mk. xiii 30 His father is not greater than

He, Jn. x 30, Phil. ii 5. He only died for friends, Jn. xv 13.

Thus terminates an edifying parallel which it would have been very easy for me to have carried to a much greater length by drawing upon the teeming treasury of contradictions afforded by the New Testament; had I imagined that by so doing, it would have been of any material benefit to my reader. After it all, what remains to be said? Christ as he has been laid bare to us by what we are commanded to believe is his true record, could be but a lamentable failure never approaching to the highest type of being. He had no message for society in general—nothing against the slave-master, the capitalist, the land-grabber, the co-ercer of women—what to him were the working classes, the serfs?

To him the individual was all-in-all, provided that individual was a Jew. He never even said that HE came down to save men—nor did the Early Fathers or the Apostles believe so; nor did the fall and condemnation of Adam receive the briefest mention by him. He is silent regarding his own strange birth. Only once does he define his gospel: that in Mark xvi 16, and a sweet and comforting sentence he presents it in! Even then, he omitted to say what was to be believed—and he indicates impossible signs (18) as those by which believers shall be known. Salvation's vaguity is absurdly manifested by many conflicting statements: among these: Faith, not works justifies a man, Gal. ii 16-21, iii 11-12 Rom. iii 20, iv 2; as against: Faith, without works is dead. By works and not by faith only a man is justified, Jas. ii 20-24, Rom. ii 13. According to what can be gathered from Jesus' utterances, the sinner that is not good is held to be good because some one else whom he believes in has suffered for him! Such Christian salvation will never save the world; the world needs saving from Christianity, Ignorance and their children Fear and Cruelty, this no "Saviour" who came to consign to hell-fire all who rejected his gospel, can effect.

This mere man-creation of Man's could not come to EDUCATE, his mind was cast in no intellectual mould; unlearned himself he grasped not the fourfold needs of our ignorant

credulous and brutal kind, all his fabricator could effect was to thickly weave a present mist-vestment of faith about him as dense and impenetrable as the obscuring veil which intervened between him and a future and its wider knowledge he could neither divine nor see.

Myths have a fourfold origin: History, Poetry, Philosophy and Astronomy give them birth. How did the Christ-myth arise? There are theories innumerable; some writers imagine that it took shape from the worship of the Sun: Zoroaster the Persian (1200 B. C.) taught the eternal warfare of Ormuzd the Good and Ahriman the Evil in the battlefield of the Heavens, and a weird assemblage of God and Devil, Paradise, Hell, Purgatory, Prayer, Miracles, Revelation, Immortality and Everlasting Reward and Punishment figure in his christian-like creed. Zoroaster the God-sent—the Savior—the ruler: predicted the coming of Sosiosh the virgin-born to whom a star should be the guide; and bequeathed in his “Zend Avesta” and “Gathas” all the more vital theology of the church of Christ. The nimbus about the head of Jesus (sun-rays,) the cross (sun emblem,) the resurrection (sunrise,) the twelve apostles (zodiacal signs, twelve palaces each star a deity,) and the Christmas (the Sun’s Birthday,) all lend transitory show of substance to this theory.

Others see in Prometheus the Titan, alleged to have suffered on the cross and wrought more for men than ever did the fabulous Jesus—the actual prototype of Christ.

Some uphold Christ’s development from the bloody worship of Hesus in ancient Britain, (see Lucian i 445) and others yet fancy traces of Star of Cloud of Fire-Animal or of Idol-worship scattered through the Testament and clearly pointing to the origin of the Mythologic Christ.

The Grecians had Gods akin to Christ—though the Early Fathers regarded these gods as demons, they were nevertheless blended into the complex composing the christian religion; the continual allusion to the blood of Christ, Eucharist and sacrifice is ample proof of the mingling of Paganism in the Creed. As to Gods (passing over Adonis, Es-

culapius, et al.) about 14 centuries before Christ we meet with the God JASUS, son of a triune God, Tri-Ops out of the virgin Electra (Homer's *Odyssey* v 125. Hesiod's *Theogony*, Virgil's *Æn.* iii 168, etc.); a god also called Dionysius, whose tradition includes the principal phenomena attaching to Jesus. Likewise did the belief in immortal souls have birth in Greece (Homer's "*Iliad*," verse 4); Herodotus wrote of the incarnation of the God Osiris of Egypt; and we know people of that country expected a resurrection of the dead.

From all this, and much more, it would seem that Christ can be fancifully attributed to any of the above-mentioned deities and to Hercules. Perseus, Zeus, Thales, Thor, Odin and others as well. But—to my mind—the claims of these are eclipsed by those of the extraordinary CHRISNA. Yes! Christ was born of the semi-fabulous hero of the Bhagavat Vishnu (or Purana) and the Bhagavat Gita—as the reader who attentively peruses these works cannot fail to perceive.

This eighth incarnation of the Great God Vishnu is reputed to have flourished ten centuries "B. C." and what is related of him in the venerable books above mentioned, conclusively destroys the originality of Christ and deals the final blow at the authenticity of the "Gospels." I parallel the two traditions—both faithfully given:

CHRIST.

Born in an ill-defined locality in Palestine.
A divine incarnation.
Mother was Mary.
Virgin conception; womb of a Jewish maiden.
Father: Joseph, carpenter.
Born at midnight in a stable.
Sheltered among shepherds.
Angels sang around him, shepherds, &c. visited him.
Herod sought his infant life.
Flight by night saves him.

CHRISNA.

In an unknown place in India,
Incarnation (8th) of Vishnu. Maia.
Virgin conception; left rib of a Devaci virgin.
Jamadagoo, carpenter.
Midnight, in a prison.
Among cowherds.
Similar, but (as with Christ) varying accounts.
Cansa sought the child's life.
No close parallel.

CHRIST.

Rest at Maturea.
 Descends into Hell. (Péter, I
 iii 19, sole authority for this).
 Mission to save mankind.
 Has twelve disciples?
 Best-beloved was John.
 Washes disciples feet.
 Raises dead; cleans lepers.
 Tells his disciples a moun-
 tain may be raised.
 Rose superior to temptation,
 Saviour. Was crucified?
 Mild, meek, benevolent; yet
 brings war—assails enemies.
 Rises after death. Returns
 to Heaven. Will come again.
 Birthday celebrated at Yule.

Cross-symbol, Eucharist-ceremony, common to both heroes.

All this offers too many strikingly parallel co-incidences to be merely imaginary or accidental. Yes! Christ was born of Chrisna in Man's fertile brain—probably the studious, cunning brain of Origen; Origen who systematized fraud and forgery into a fine art: calling the process "Economia;" Origen who, a scholar, had everything at hand; Origen who shamelessly chuckles over his knavery in many matters!

Melito (141 A. D.) tells us that Christianity is of hoar antiquity and that it was introduced into Rome in Augustus Cæsar's time from lands beyond the sea—with all this plastic material under none too skillful moulding by such a rogue as Origen,—behold how Jesus was conglomerated into form!

It is amusing to note how readily christians accept myths like this of the Christ nature, as history, in default of evidence of only 1880 years ago; when they persistently reject

CHRISNA.

Chrisna born at Mat'hura.
 Descends into Buvana.
 To regenerate mankind.
 Has ten disciples?
 At John.
 Washes Brahmin's feet.
 Raises dead; cleans lepers.
 Shows his followers a moun-
 tain held on his fingers, and
 bars Indra's fury with one.
 Resisted temptation.
 Saves numbers. Self-immolated. A Hindu tradition of
 his crucifixion prevalent.
 The same; but actually con-
 ducts a war—slays enemies.
 Rises after death. Returns
 to Heaven. Will come again.
 At Houli,

and clamor for proofs of the facts of "Darwinism" that require to be marshalled forth from the wreck and chaos of maybe a million of bygone years! All chargeable to the pap of miracle-compounded FAITH with which they have been fed by their mothers and the priests from earliest infancy. Christ stands only on the miraculous: that is, the impossible; for only what is impossible can be miraculous. All miracles cease to be miracles as soon as they are EXPLAINED and proved possible, either then entering the ranks of the commonplace or vanishing into nothingness like the eerie shapes we conjure up to startle our senses during the hallucinations of illness or in the vaguity of night.

Who accepts the impossible in the gravity of everyday life? Who believes it in the mythology of the Grecian Gods? In that of the weird Norse Deities? Or in that of the fantastic Hindu Supernaturals? Yet what numbers, their ears closed to Reason by the foul wax of Superstition, credit christian impossibilities—miracles—phenomena in absolute defiance and direct controversion of all NATURE'S immutable laws. Laws which HUME hath told us "Are established by firm and unalterable experiment." Only the few whose sense is not clogged by this wax cry out: Miracles are incredible; they are at best the natural unexplained.

Such being the case, then (in the words of Canon Farrar, "Witness of Hist. 25) "If miracles be incredible, Christianity is false." There we have it! Come; let us be reasonable, consistent, just. Facts are beyond denial. Truth must prevail: Christ is a myth!

IV.

CHRISTIANITY AS IT IS.

We have seen the base, the artful, the evil, source and establishment of this religion that seeks to lay its mind-dwarfing yoke upon us at our very birth; incessantly stalks us all through our wearied lives; and even shakes life's ebbing sands in fierce attempt to claim us as its own before our senses lapse into eternal Sleep. There is more to see!

The deplorable social conditions thinly draped by Christianity today are but natural results of its vicious beginning. For Holy Church, in the name of its manufactured deity, offered a debasing premium on the immoral and criminal and called for sinners to bid in futures on its gilt-edged issues of celestial stock—displaying little solicitude for the already upright and virtuous. Instead of insisting that morals should depend on the lofty promptings of conscience enlightenment and love of humankind, Christianity ever managed that ethics should rest upon a mere animal self interest stimulated by the terrors of faith. Christianity has never civilized! Religion has never created Morality in drawing the paradoxical line between Mind and Matter; it only lamentably debased whatever already existed. It has instructed humankind still more to persecute, to torture and to slaughter. And for its own worthless sake; with “salvation” as the promised meed! Admirably Buckle remarks: “To assert that Christianity communicated to Man moral truths previously unknown, argues on the part of the assertor either gross ignorance or wilful fraud,” (Hist. Civ. i. 129). This, and the superior morals of Buddhism accounts for the very trifling conversion that nearly five centuries of christian endeavor has effected in India and China—usually only those having something temptingly temporal to gain by their apostacy being won over to Jesus!

Christianity is a faith that has tended to tread WOMAN in the mire. Consult the early Fathers! Review the whole of Church History! Then doubt no longer. Quoth Clement: “Shame doth it give to woman to even meditate of what nature she is.” Others asserted that woman’s fair body was the gate to Hell—she was lust-exciting, devil-abetting—a creature only existing on the Earth to minister to the vile and vicious cravings of Man! She should live in continuous pennance; be ashamed of her raiment, her beauty, her sexual organs—and pass a silent, sad and thoughtful life, humbly subject to the imperious will of her male master!

For shame! These being the teachings of the founders of

the Christian faith, we are compelled by them to feel that though a christian may be morally elevated by being a MAN, no man can be ennobled by being a CHRISTIAN—for what man can be ethical at heart and yet profess a faith which asperses and debases the mother that bore him?

Yet how many of the unthinking really delight in the appellation of "christian." Deluded by lies from early childhood, they are children still! Verily "Jeremiah" passed well upon religion when "he said" "My people love to have it so," that is, to be hoodwinked! Plato, Strabo and others insinuated the advisability of deceiving the people and perpetuating mass ignorance and it must be admitted that the Fathers of the Church both past and present have not failed to put into practice such congenial and learned advice. So we are led to revere a more or less shrewd, designing, presumptive knave, plausible of tongue and flexible of face, who looks to it that we keep holy a non-Scriptural Sabbath borrowed from Babylonian usage, on which the Bible's God never ordained a moment's rest: who closes all other shows save his own; cunningly keeps the women and children on his side; intercedes for the unconbonable, pretends to knowledge of the unknowable and points the pathway to a Hell or Heaven his nor no one else's feet ever trod! We exalt this man to idealistic virtue; remain more or less conveniently blind to his errors or crimes, confide our household peace and purity to his honor, and continue to maintain his person (as useless to society as that of any rain-doctor of the Kaffirs) in comparative idleness and comfort—well knowing that the God of whom he tells us WE may procure all things by faith and prayer will not move a celestial finger to save HIM from starvation were we to withdraw our support.

Catholic schools and Protestant Sunday schools are foolishly tolerated among us to recruit the ranks of Superstition's votaries, and we view with ludicrous indifference the teaching of children in the public school that one is one and that water cannot be wine: and in the Sunday institution that one is three and water CAN metamorphose into wine!

Everywhere about us we either behold what christianity is or what it permits to remain to afflict humankind, and we cannot help observing that, oftentimes, far from elevating us above the "barbaric" races it deeply depresses us below them; cultivating harvests of racial and class hatred, promoting temporal power and wealth; evading its just share of taxation, and fathering arrogance, hypocrisy and fraud.

True, we are not officially "a Christian Nation," but so many religious forces are strenuously at work through the potent media of church influence, politics, women and the invaded public schools to make us one, that Government cannot eventually resist the pressure thus brought to bear upon it—unless the early occurrence of the certain future splitting-off of the working classes and the women from the Church brings much needed and timely relief.

Christianity has ever been the bond-servant to Mammon; witness its attitude towards the rich and the poor—it has always looked down on the wage-earner, and during the era of the Middle Ages throttled him with one hand while emptying his pockets with the other. The least said of Government, infected by Religion so corrupt, the better—a legislation "for the people" that neither represents the people nor executes the popular will—protects life, rights and property—and does not! that taxes the rich less than the poor and the Church not at all! that deals in lottery-chances in patents to inventors mulcted by it of a heavy fee whom, instead of defending, it then abandons to ruinous litigation in the over-many courts; that extends no arbitrating hand to redress the wrongs of the maimed employee or of the oppressed "striker;" and that perpetuates in office a class of men often venal, partial and corrupt both in public and private life whom, nevertheless, we must perforce respect and cannot remove: The Judges; inclining to wealth, monopolistic and railroad corporation service, smiling on the rich, frowning on the poor, FINING the former; JAILING the latter! Our lawyers a vampire horde of robber-liars whom society could well dispense with altogether did not humankind cling fatuously to the moss-grown altars of Bridlegoose Custom. Knaves preying even on each other and never so much in their congenial element than when, as Swift says, they are proving a white cow is black! Suited to the law-

courts wherein they plead: where too often, alas, the judge is a lie, the counsel and witnesses liars and the plaintiff (or defendant) is forced to lie to outlie the array against him or else endure punishment for being an honest man! where dishonorable deacons are allowed to testify and honorable atheists debarred from bearing witness! and where there is only "law for everyone" if there is money enough to set law's clogged machinery in motion; law then to distress or ruin the wretched seeker after justice. Politicians purchasing votes, pledging a hundred things before election that they never intend to fulfil; selling the interests of constituents; swindling, embezzling, stealing. Statesman, senator, representative, governor all spring from these—worthy progeny are they! How rare it is to find an honest man in Politics!

All these have sprung from the People—all these have been trained in the Christian faith—and all these edifyingly exhibit the natural instincts of ignorant Man, basely kept ignorant by a false, mystifying and salacious creed. Only a good people can produce and maintain good government and good "religion." What, then, are the people of today? Each man is a mediæval robber-knight, issuing forth in the morning to plunder and prey upon his fellow and returning to his den at eventide either loaded with loot or despoiled of what he had. Intemperance holds the masses in brutish bondage in a cage of steel; Prostitution penetrates all society with loathsome gangrene—leaving us to wonder what man or woman is really pure; Incompetency and Crime, part children of these two evils, gain daily growth, sending forth the lazy, semi-instructed dishonest workman who cheats his employer of time and his employer's customer of his due; starting clerk, cashier and office boy on the road to defraud and steal. Contractors and shopkeepers furnishing poor materials and poorer service; charlatans, quack-doctors, astrologers, usurers, plying busy trades on the greed and gullibility of their less acute fellow-men; bankers, brokers speculators all active in the cheerful game, Race-track- Wall Street- and other gambling prospering over all the land!

Most invoking or taking shelter in Christianity when discovered—or courting its cloak ere the beginning of their nefarious practices, the better to develop, unmolested, their base designs. No brotherhood of Man; but insolent, exclusive Wealth now yearly building a stronger and stronger barrier about itself, sapping the virtue, strength and patriotism of the land, and exciting the envy, discontent and fury of the less fortunate of the community (who feel that they who have labored should have a share in the opulence of those who have risen by their means); until in the nearing future it will constitute one of the most fearsome problems of the ages. Capital warring with Labor—decimating the ranks of the toilers by disregarding accident, disease and death, by maintaining ill-equipped and poorly-built factories, forcing long hours of exhausting toil, neglecting humane insurance of its help, outrageously overworking tiny children—often almost infants—and withholding the just dues of and casting out aged or disabled employees as one would throw away a well-sucked orange. Driving the organized in frantic desperation, in the groping impotency of unrealized power, and the throes of daily want or hunger, to strive to obtain a moiety of their rights by threats, by violence, by miniature civil war—only to be rigorously suppressed by the class controlling the arsenals and the soldiery, with the brutal injustice exhibited in Pennsylvania but four years ago.

Everywhere the poor covertly menacing; the rich secretly trembling; and both rushing to drown their sorrows in the debauching cup whose liquor casts a rosy radiance and a Lethean spell o'er some fleeting moments.

“Everyone free to work,” yet everyone everywhere confronted and impeded by taxes, licenses and restrictions; hurdles and pitfalls on Life’s highways and byways. The laborer while wearing a mask of hypocritical friendliness, striving to oust his comrade from an envied situation. The modest and unassuming crowded out; the original and gifted persecuted; the honest and well-meaning often compelled to become thieves (or worse) before they really interest society

in general! Women denied their natural rights as equals in merit with men; marriages and profligacy permitted disgracing and lowering the standard of the race, while grafting disease, degeneracy and vice upon helpless children who receive not the rightful regard before and after generation, the sexual enlightenment during tender years; that would tend to ensure healthy births, unvitiated youth and vigorous virile maturity—all through the vain delusion that ignorance constitutes innocence! Government should distribute books like Fowler's and Foote's broadcast among the masses.

Criminals shamefully punished or put to death by the no less corrupt society which gives them birth; instead of being set to work for the equal support of the State, their relatives and their own after-years—while ministered to morally, mentally, physically and generatively as beings of minds diseased. The unbelieving citizen, afraid to condemn all this—afraid to deny a Religion and a stultifying Church based on FEAR, afraid to stand alone, continues to pay homage to a Mythical Christ, a ridiculous Book and a detestable God—acting a lie—the slave of Emotion when he should be the disciple of Thought. Everywhere under the Cross of Christ the Myth: deceit—injustice—barbarity—a lie! a never-ending warfare between our ideas and our institutions, our acts and our consciences our faith and our reason, all ever and anon reacting on our minds which recoil in loathing, self-pity, contempt or despair. Nowhere the “religion” that is to be: devoid of a personal deity, based on morals progressively exalted by human experience promoting the welfare of the individual as much as that of the social aggregate, and replete with gentleness, good-will and joy.

Free Thinkers of all lands! liberal-minded, reasoning, men and women of all races who love your brothers and sisters of the World; rally round Truth's standard and proclaim her message in clarion tones till the blood-red mist of the Christ-Myth fades from the fair abodes of Humankind and the beams of the Sun of Progress bathe reviving Earth in the Millennial splendor of a Golden Age its Truth-ostracizing creatures never yet have seen.

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